A CHAPLAIN'S PLACE IN THE ATTACHE PROGRAM

A Thesis

Presented to

the Faculty of the United States Army Chaplain School

Fort Slocum, New York

In Partial Fulfillment

of the Requirements for Graduation

from the United States Army Chaplain School

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May 1961

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CHAPTER I

OCCASION AND STATEMENT OF THE THESIS

The occasion for the writing of this thesis is an assignment at the United States Army Chaplain School, Class 16-A-C22, 61-2, in session from January till May of 1961. This is a discussion of the place of chaplains in the military attache program of the United States. It seems quite obvious from the present world situation that there is a danger that cannot be averted by military weapons alone. According to Dr. Kenneth Colegrove in 1956 "the communist world included 10 million square miles of land and 917,891,000 people. In contrast the free world contains more than 12 million square miles and 1,668,000,000 people."[1] When it is taken into consideration that communism did not have a good start till 1917 these figures are quite frightening. One consoling fact is that only a small percentage of those under communistic domination are actually party members. However, if an ideology so subversive of democracy could take over nearly half the world in thirty-seven years something must be done now to stop its advance. International contact with the rest of the

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[1]Democracy versus Communism Series No. 1, "Democracy Faces Communism," p. 16.

world has been established through embassies and military attaches. But is this advantage being completely exploited? If the denial of God and the extermination of religion are the goals of communism as Marx, Engles, Lenin, Stalin, and Krushchev admit it is, certainly free nations must make use of every chance they have to maintain popular faith in God and confirm in their citizens a conviction about the need for religion. A Chaplain, who can qualify as an attache, could do much to keep religious ideas strong in the United States Embassies. By his contact with Missionaries working throughout the world he could give additional strength to the cause of freedom. He could also have special influence in certain countries because of their religious beliefs. With proper unification of all the forces for Democracy, It should be victorious against International Communism. Perhaps then peace could be preserved in spite of the constant struggle and war advocated by the Soviets.

PURPOSE AND POINTS OF THESIS

This thesis then will attempt to show that Chaplains can qualify as religious attaches as far as present Army Regulations are concerned. There certainly is a definite place for chaplains in our present international negotiations. Besides this the United States has been making every effort possible to give God

and religion a place not only nationally but also internationally. Furthermore there can be no doubt that religious considerations have always had a great effect on the United States as a nation. And in certain nations God already has a highly respected place; one which the United States by its very principles and doctrine must continue to uphold in the world. This is all the more necessary when we realize that the "Communist Bloc" is doing everything in its power to eliminate the place of God and religion in the world.

CHAPTER II

THE MILITARY ATTACHE PROGRAM

ORIGIN AND PURPOSE

The military attache program grew up with the United States. The first foreign contacts of the new nation were through its military forces which gave authority to the diplomat.[1] History informs us that to attain its present status the United States had engaged in six major wars. It is not at all odd, then, that Army Regulation 611-60 states that the attache system is "essential to the overall Army intelligence effort." It is through this method that military leaders hope to obtain information about friends and enemies that may be of value should an emergency arise that could cause a conflict in any part of the world.[2] Not only does the attache report to Department of the Army on the military might of friendly and hostile nations but he also observes the military trends and attitudes. It is only by being well informed that proper preparations can be made. A good attache provides such information.

While performing this duty the attache must also maintain

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[1]"Conduct of American Diplomacy" by Elmer Plischke, Ph.D., p. 2

[2]Ibid., p. 20.

friendly relations with the Army of the nation to which he is assigned. This will even include "coffee break diplomacy." Friendly contact is one of the best means of forestalling difficulties. Misunderstandings cause disasters and even wars. And these things arise because parties involved either do not take time to talk over a situation or perhaps even refuse to do so. Here is where the attache comes in; he must keep the line of contact open at all times and perhaps obtain a friendly ear for a problem coming up before it gets into the official channels. This is one way to stop or perhaps change a preconceived judgment of a case.

The attache is also a representative of the Department of the Army in the country to which he is assigned. It is quite natural and perhaps nearly certain that the individual nation, and its military especially, will judge our Army according to the life, actions and intelligence of the representative assigned to them.[1] There are many ways of presenting Army Doctrine. It is understandable how this one man or group of men in a diplomatic mission can give a good or bad impression of our Army to another

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[1]"The Ugly American" by William J. Ledere and Eugene Burdick.

people. It is desireable that the best possible impression be made on all other nations so that friction may be kept at a minimum. This is especially true since the United States considers its armies as means of protection against agression and not as powers of attack. Even its powers of retaliation are publicized, as warnings to any possible attacker.

Finally it is the duty of the military attache to provide whatever military advice may be necessary to the chief of the diplomatic mission. He must, therefore, have a congenial personality and be able to get along well and have the confidence of his superiors in the mission. This may be more important than getting along with the military personnel of the nation to which he is assigned. This will be especially true should that nation already be inimical to our own as is the case of Russia today. If he does his job well he should be able to help the chief of the mission give advanced warning of any military disturbance and thus perhaps prevent a conflict.[2]

A CHAPLAIN CAN ASSIST IN THIS PROGRAM

Certainly in many places a chaplain could give great assistance from all the above angles. Ordinarily he would have

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[2]"Twenty Years as a Military Attache" by T. Bently Mott, p. 103.

a wider field of contact than an officer of the line, and thus obtain additional information. Then too it is quite possible that a chaplain may be able to maintain a closer contact with the officers of certain nations and thus give rise to more pleasant relations. Well trained as he will be by the military schools he will have attended before being sent on such a mission, it is quite reasonable to say that he will be able to further the interests of the Department of the Army in whatever country he may be assigned. Given the proper place and circumstances a chaplain should also be able to provide sufficient military advice to the head of the diplomatic mission. Considering then, the duties of an attache it seems that they could very well be carried out by a properly informed chaplain and in certain nations he may be able to do a better job than another officer.

Too, considering the attitude of the Communist nations toward religion at the present time of the world's history, such a religious attache may be able to give confidence to smaller nations that the United States is not just another materialistic power bargaining for its people's power of production. He may be able to put over the great goal of our international relations, namely to make freedom more available not simply to the ruling class but to every citizen of that country. It is quite obvious that the Communists have denied religious freedom to the people of

the countries they have dominated no matter how they may boast to have improved their material way of life. Even poor people who may not be able to understand totalitarian oppression, may understand religious persecution if it is called to their attention and then prefer religious freedom to any promise.[1]

THE CHAPLAIN VERSUS REQUIRED QUALIFICATIONS

But is it possible for a chaplain to qualify for this position? Again according to the next section of Army Regulation 611-60 the following qualifications are necessary. First of all the attache must hold the rank of Captain or higher. This is necessary so that he may have sufficient experience and command the proper respect. Above all it is necessary that he have a mature character, be able to judge a situation, and make the proper decision. Some chaplains are commissioned Captains because of their experience and educational achievements. All of them are commissioned First Lieutenants because they must be ordained ministers and hence specialists in Religion.

Besides the rank, however, it is necessary that the attache be a graduate of the United States Army School commensurate with

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[1]"A History of United States Foreign Policy" by Julius W. Pratt, p. 4.

his rank. Thus according to the regulation a Major or Captain must have completed his own individual branch course; a Lieutenant Colonel must have gone through the Command and General Staff College; and a Colonel must be a graduate of the War College. This gradation points out the additional responsibility that comes with rank, a fact that is recognized throughout the world. Additional education also gives the officer a better chance to properly represent the United States Army and present its doctrine to the world. Chaplains have access to all these schools.

It is also required that the officer be of the combat arms. After all it is the official duty of a military man to fight for his country. But besides being the fighting type he must also have a rounded career behind him with experience in both command and staff work. The attache must provide military information to the Department of the Army and give timely advice on military matters to the chief of the Mission. The more experience then that he has in his field of work the better equipped he will be to give this information. Though a Chaplain is not of the combat arms, his contact with the same in his work can give him sufficient experience to qualify in this regard. His courses in the Chaplain School will also provide much of this knowledge.

The attache must also have a bachelors degree or higher

from the University at which he has studied. Intelligence and learning are certainly great assets, even necessities, in a person who must contact so many and varied types of people as must the attache. While education does not necessarily give a person ability, certainly under ordinary conditions it will enable the person to deal more intelligently with people and to more clearly analyze situations.[1] As far as chaplains are concerned they must have these qualities not only to receive a commission but also to be ordained.

Even reserve officers are eligible for attache duty provided they have fulfilled the requirements of their reserve component. This could be a great source of personnel as far as the Chaplains Corps is concerned. There are many reserve chaplains on inactive duty. Some of these clergymen are well fitted for this type of foreign service and could perhaps be called to active duty for this purpose without too many complications. As a matter of fact by an act of 1946 our State Department established such a reserve among its own officials.[2] These reserve officers would be called to active duty for special jobs. It seems that many of the reserve chaplains with their experience in mission work

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[1]"Conduct of American Diplomacy" by Elmer Plischke, Ph.D., p. 14 ff.

[2]Ibid., p. 178 ff.

or perhaps even because of their active service could very well qualify both lingually and socially for work in certain selected nations. Undoubtedly this would be very attractive work for the chaplain. It might even influence his religious superior or church authority to willingly sacrifice his services for such governmental work. Father Georges Bissonette agrees that this might be a source of chaplains for our embassies.[3]

The next several qualifications for attache are more or less taken for granted and most any chaplain should be able to qualify. The officer must be of sound physical health and also receive a physical examination before leaving for a foreign nation. Each chaplain must receive at least an annual physical examination to retain his commission. The attache must also present a good appearance and have a courtly bearing, again common qualifications for the ministry. The wife of the attache and all his retinue must be citizens. There must be no marital difficulties in his family. Both he and his family must be of the sociable type not only towards other members of the mission but also toward the people of the local country. All these facts are practically taken for granted among married ministers and chaplains who have been able

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[3]Letter from Father Georges Bissonette, A.A. dated 4 April 1961.

to attain any degree of success in their work. Generally they would be necessary if a chaplain were to retain his commission.

According to the regulation married officers are preferred for this duty. However, circumstances and nations as well as religious denomination will certainly give the bachelor chaplain his proper place. Catholic chaplains by vow remain unmarried. If then one should be selected for a certain nation he would be expected to be single.

It is also desireable that the attache have an outstanding military record. Here again numerous chaplains in the Corps possess such records and at the same time could qualify on all the other points. Some of them have received decorations from foreign countries. Perhaps this could be taken into consideration when making assignments.

As far as Army Regulation 611-60 is concerned it seems that certain chaplains should be able to fill the slot of attache.[1] There is only one qualification that leaves them out completely and that is that the appointee must be of the combat arms. But if a chaplain were chosen for a selected nation he would have additional ability to make up for this lack. Perhaps his combat

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[1]Army Regulation 611-60 dated 24 April 1956.

experience could make up for his exclusion by profession from the combat arms. With really no exceptions and only slight changes it seems that certain chaplains should be eligible for foreign service. In the United States history there are examples of how religious ministers and religious considerations have entered into foreign affairs.

CHAPTER III

UNITED STATES PRESENT MILITARY ATTACHE PROGRAM

ITS COMPOSITION

And now to form an idea of the kind of influence a military chaplain might have for good as a religious attache in certain selected nations, this chapter will be a discussion of the United States present attache program. At present there are military attaches in every capitol in the world as well as Hong Kong and Singapore. These military missions consist of two officers from each of our three services, Army, Air Force and Navy. Besides these six officers there are frequently other military personnel attached, especially a Marine Guard for each embassy.[1]

POSSIBLE PLACE FOR A CHAPLAIN

It seems there should be a place for a chaplain at least in certain of these missions if not in all of them. Of the six officers perhaps one could be a chaplain. As a matter of fact the Air Force and Navy seem to be able to keep their quota up to par; and while this is, in general, a discussion of the use of Army Chaplains, to accomplish the overall purpose of this thesis,

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[1]Information from Colonel Fahey of the Military Mission to the United Nations.

the other services should be considered. Then, there is also the nation wide reserve program in Army, Air Force, and Navy, which will certainly have some highly qualified clergymen. This might be an occasion to get the very best of the clergy into foreign service.

CHAPLAINS INFLUENCE ON OUR INTERNATIONAL PRESTIGE

The whole nation is judged by the representatives we send abroad. The "Ugly American" by William J. Ledere and Eugene Burdik emphasizes this fact. Here as everywhere example has greater influence than words, a real duty of the clergy. Successful clergy are noted for their ability to win friends and make an impression on those whom they contact. Besides this there is no quicker and smoother field of contact than religion. A coreligionist has almost immediate entree into a social circle. The more select the group the greater the value of this similarity. In a country with a strong religious belief and practice, certainly the religion of the attache could provide for him almost immediate acceptance. And if the attache should be a religious minister he would be held in even higher respect by the leaders and people of the nation. At present we are faced with an anti-religious situation in the world, atheistic communism. While the true

party members officially deny God, it is common for true democrats to hinge all their thinking on the existence of God. Considering these accepted facts it is about time that use is made of belief in God and practice of religion to combat the universally admitted enemy. As in the days of Roosevelt this great fact is the basis for peace. Still it seems that democratic governments hold back from making use of the service of God as if it might be taking unfair advantage of the enemy. Here is a quote from Mr. Roosevelt's correspondence with Pope Pius XII, "Today we seek a moral basis for peace. It cannot be a lasting peace if it fails to recognize brotherhood. It cannot be a lasting peace if the fruit of it is oppression, or starvation, or cruelty, of human life dominated by armed camps. It cannot be a sound peace if small nations must live in fear of powerful neighbors. It cannot be a moral peace if freedom from invasion is sold for tribute. It cannot be an intelligent peace if it denies free passage to that knowledge of those ideals which permit men to find common ground. It cannot be a righteous peace if worship of God is denied."[1] These goals mentioned by the President are common to religion as well as democracy. Why not, then, allow religion its official influence

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[1]"Wartime Correspondence between President Roosevelt and Pope Pius XII" by Myron C. Taylor, p. 49.

in the world by making use of chaplains as religious attaches?

CHAPLAINS COULD PROVIDE RELIGIOUS COVERAGE FOR THE MISSIONS

Besides giving the proper international emphasis to religion the chaplain could also care for the personnel attached to the embassy. Father Bissonette in "Moscow was my Parish" makes clear the need for such assistance in the sphere of religion. Shortly after he started catechism classes for the Catholics of the United States Embassy in Moscow he was approached by practically all the non-catholic parents asking that their children be permitted to attend. He gathered the parents together, showed them the books he was using and told them what he planned to teach. All of them agreed that their children needed to know these truths.[1] There is, then, in the embassies need for religious instruction for the children. One day they may be the leaders of our country. The communists are constantly instructing the children under their domination.[2] There is also the important need of providing religious services for the adults of the embassy. In the military a devout young man will frequently give up the practice

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[1]"Moscow was my Parish" by Rev. Georges Bissonette, A. A., p. 25.

[2]Democracy versus Communism No. 4, "How Communism Controls Peoples' Ideas," p. 8 ff.

of his religion just because he is away from home, or because he makes new friends, or because he has difficulty finding his proper place of worship. It might be objected that there are so few people in these foreign missions that they do not rate a chaplain. The United States, however, is getting more and more involved in international turmoil. These embassies are so to speak GOPLs of defense. They are also outposts of publicity and propaganda. Since atheism is our great enemy certainly we should have some kind of specialized defense in our frontlines. Our foreign embassies should be religiously stronger than our nation.

MILITARY ASSISTANCE ADVISORY GROUPS HAVE CHAPLAINS

In the Military Assistance Advisory Groups chaplains are now being utilized. These Groups are teams of military personnel sent to provide assistance and advice to the nation to which they are assigned and have such relationships with the chief of the United States diplomatic mission as are provided by current executive orders and other pertinent instructions.[1] In Korea the chaplain assigned to this group has done a great deal of work

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[1]Military Assistance Advisory Groups (MAAG) and Military Missions Organization and Functions, A2560/60.

assisting in the development of the Chaplains Corps in the Republic of Korea. He is also giving them much help in developing their chaplains activities including the Character Guidance Program. It seems there is not too great a step from this officially established program to getting a chaplain into the foreign missions themselves. Chaplains assigned to these Military Assistance Advisory Groups are now being given the regular military briefings in Washington. He is also briefed by the State Department and International Co-operation Administration officials. This indicates that a chaplain has a place in this type of work.

THE CHAPLAIN ATTACHE MIGHT BE ABLE TO MAKE USE OF THE FOREIGN MISSIONARIES

Another officially neglected source of assistance in combating atheistic communism is the Missions. It seems at present as if the United States Embassies and Foreign Missions give only a secret and begrudging acknowledgement to these missionaries. Recognition and aid may be given to them only secretly or under some kind humanitarian subterfuge. When it is admitted that democracy is based on recognition of the Supreme Being, the religious missions become a kind of "fifth column" for good throughout the world. David Lawrence in the New York Herald Tribune

says "efforts of 'Peace Corps' seen dwarfed by Missions.'" He continues to state that the United States has 32,700 missionaries in foreign countries performing many other than just religious services.[2] In other words they can truly be called apostles of democracy as well as religion. It seems their work could be given more official recognition. A chaplain attache could possibly also act as a sort of liaison officer between the United States government and the United States missionaries. Then there are many other Christian missionaries, 20,000 says David Lawrence, from other Christian nations working about the world. It seems our international agreements such as NATO and SEATO could be given additional strength if this religious work were given official recognition. Here again the chaplain could certainly have some influence. The workers are already in the field. If all this money, man power, and zeal were properly mobilized, democracy's chances for survival would be much brighter. These religious missions represent different denominations. They do, however, have a common belief in God and in the work of Christ, and these are the very beliefs the enemy is trying to destroy. After liquidating those who have a strong religious faith the communists by their instructions and propaganda belittle and try to ignore religious belief and practice. Mr. Fern C. Stukenbroeker informed us that

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[2]New York Herald Tribune, 5 April 1961, "Today in National Affairs," p. 25.

the Communists consider theirs a new universal philosophy that broke into the world in 1848 with the writings of Marx and Engles and came into its own in 1917 when the Bolsheviks took over Russia. This philosophy they say is a perfect religion that supplants the whole idea of God and makes of Christ a simple historical fact and His teachings out moded and superseded by the full truth of communism. These people are now working in cells all over the world. They do not hesitate using their foreign embassies to spread the same doctrine. A recent example of this sort of activity is the case of Igor Melekh and German born Willie Hirsch. Though arrested for their subversive activity they were released to return to Russia by the State Department because of the efforts of the famous criminal lawyer Edward Bennett Williams.[1] The enemy has infiltrated into our very midst and will stop at nothing to give his subversive ideas to all who will listen. Though the John Birch Society may be a little extreme there is little doubt concerning the danger lurking in many places and many countries. Though these dangerous individuals may not be easily recognized there is at least one universal defense against them and that is a strong reliance on Divine Providence. The immediate field of

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[1] "Time" 31 March 1961, p. 10.

combat seems to be the underprivileged nations. Chaplains at our embassies in the same nations should be able to do a great deal toward rallying all missionaries to the side democracy.

CHAPTER IV

RELIGION HAS INFLUENCE ON PUBLIC LIFE

INFLUENCE IN THE UNITED STATES

Religion has always had a great influence on public life in the United States. The signers of the Declaration of Independence and the framers of the Constitution called on the help of God. From that time this nation has been conspicuous for religious freedom and tolerance among the nations of the world. At times it may seem that God is forcibly excluded from our public life but very shortly it is obvious that he is universally respected in our society. Our country side is bristling with churches. Our military chaplaincies and their programs are getting their share of the tax dollar. And as history advances there is constant new emphasis on God's place in our nation. The phrase "under God" was inserted into the pledge of allegiance to the flag. During his administration President Eisenhower established a national day of prayer. Nor does respect for religion end at home. There is probably no other nation more missionary minded than the United States. According to David Lawrence in his article "Today in National Affairs," New York Herald Tribune, 5 April 1961, churches of the United States are spending $203,000,000 a year on foreign missions. Certainly there is a real attempt being made not only to influence the rest of the world to believe in God but also to serve Him by the formal practice of religion.

CHAPLAINS AT OUR FOREIGN EMBASSIES

Even when diplomatically dealing with other nations the United States does not ignore religion. It is the privilege of ambassadors to take with them ministers of religion of their choice if sent to nations of a different belief than their own. Franklin Delano Roosevelt had this very thought in mind while making treaties with Russia after World War II. In the "Roosevelt-Litvinov" agreement he made provision for a Catholic Priest to be stationed at our Moscow embassy because of that nations attitude toward Catholicism.[1] During the years the leaders of the Kremlin have taken advantage of this agreement to express their attitude toward religion. After twelve years of service at the Moscow embassy they expelled Father Leopold Braun on flimsy pretexts. They also made the filling of this chaplaincy as difficult as possible. In quick succession Fathers Laberge and Brassard held the post. On January 25, 1953 Father Georges Bissonette, A. A. arrived in Moscow. Even though he got on fine with the leaders in Moscow and was allowed to travel about quite freely, Stalin took the occasion of our State Department's refusal to renew the visa of Exarch Archbishop Boris, to inform Father Bissonette that he

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[1] "Moscow was my Parish," by Rev. Georges Bissonette, p. 2.

was no longer welcome and would have to be out of the country by 5 March 1955.[2] Father Louis Dion has since been assigned to Moscow. From these actions on the part of the Soviets we can get a better understanding of their attitude toward religion. It also provides another avenue of approach for United States dealing with Russia.

INFLUENCE OF THE VATICAN STATE AMONG NATIONS

When speaking of religion as a means of combating subversive influences in the world the Vatican cannot be overlooked even though it is the smallest country in territory and population. It is interesting to follow the evolution of this little nation. On breaking with Judaism Christianity became a new religion in the world. Almost as soon as it began to spread it was persecuted everywhere but perhaps most violently in Rome. History cannot give us the exact number who gave their lives for belief in God. As time advanced Christianity became the official religion of the western world when ruled by the Holy Roman Emperors. As the Empire was torn with revolutions the Christian Church was caught in the midst of the turmoil. To gain some kind of autonomy so that he could hold his place as the Supreme Religious leader of

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[2]Ibid., p. 268.

Christians, the Pope with the help of certain Princes obtained control of the Papal States. As continuous revolutions broke up the kingdoms the Pope was no longer able to maintain civil control of his States and finally Pope Pius IX in 1867 voluntarily confined himself to the Vatican. There the Holy Fathers were able to keep a little independence because of their international prestige. Finally Pope Pius XI by the Lateran Pacts of 1929 obtained complete independence for the Vatican.[1] At present the Vatican is almost universally accepted as a sovereign state. Hence the Pope is able to keep nuncios and delegates in most every nation.[2] In all the world difficulties the Pope has been tirelessly assisting.

FRANKLIN D. ROOSEVELT'S CORRESPONDENCE WITH POPE PIUS XII

The influence of the ruler of the Vatican for world peace was recognized before and during World War II by President Roosevelt. He not only sent Myron C. Taylor as his personal representative to the Vatican but he also carried on very interesting correspondence with Pope Pius XII. In these letters

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[1] "The Vatican and its Role in Foreign Affairs," by Charles Pichon, pp. 90 and 137.

[2] "Conduct of American Diplomacy," by Elmer Plischke, Ph.D., p. 4.

the President expresses constantly the conviction that God and Religion are necessary to solve world problems. On 23 December 1939 he wrote to the Holy Father that statesmen of the world "know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and people perish. They know that the civilization handed down to us by our fathers was built by men and women who knew in their hearts that all were brothers because they were children of God. They believe that by His will enmities can be healed; that in His mercy the weak can find deliverance, and the strong can find grace in helping the weak."[1] Both these great men emphasize the necessity of consideration for God if there is ever to be anything like true peace in the world. In his letter of 1 October 1940 Mr. Roosevelt continues, "It is equally necessary to realize that peace as Your Holiness conceives it must be based upon the re-establishment of Christian law and doctrine as the guiding principles which govern the relations of free men and free nations. The spiritual freedom and political independence which alone make possible this rebuilding of peace thus become a necessary part of our common goal. In the search of it, the Government and people of the United States are glad to lend their sympathy and devote their efforts." And on

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[1]"Wartime Correspondence between President Roosevelt and Pope Pius XII," by Myron C. Taylor, p. 37.

20 September 1941 the Holy Father makes this statement, "It is our constant prayer and sincere hope that Almighty God may hasten the day when men and nations now at war will enjoy the blessings of a true and enduring peace- a peace in which we confidently forsee embodied those fundamental Christian principles, whose application can assure victory of love over hate, right over wrong, justice over egoism, and in which the search for eternal values will prevail over the quest for temporal goods."[1] After all this correspondence it is disastrous to think that God was given so little consideration at the peace conferences after World War II. Now it seems quite obvious that He will have to be openly considered if democratic truth is to have any success against communist deceipt.[2]

ROOSEVELT'S CONTACT WITH OTHER MAJOR RELIGIOUS LEADERS

Not only did the President contact the Pope but he also requested the assistance of other major religious leaders during the War. He wrote to Dr. George A. Buttrick, president of the Federal Council of Churches of Christ in America and to Rabbi Cyrus Adler, president of the Jewish Theological Seminary in America asking them to pray for peace. He also tried to contact

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[1] Ibid., p. 45

[2] Democracy versus Communism No. 2, "What is Communism," p. 18 ff.

the leaders of the Mohamedan and the Greek Orthodox faiths. However, he found both these religions so connected with the local governments that he could not deal with any one leader. His messages requesting spiritual help were then directed to the political heads of Turkey and Greece who in turn relayed the messages to the proper persons. If then there is such a thing as democratic faith in the Supreme Being it was expressed by Mr. Roosevelt. It seems also that his general but definite expressions of faith in God are quite representative of United States national attitude. On this occasion the President also did something about his convictions by assigning Myron C. Taylor to Pope Pius XII as his personal representative. It was President Harry S. Truman's plan to give the Vatican official recognition and keep a permanent ambassador in that state. Congress by pressure of public opinion voted against such a return to the pre-civil war practice. This was not because of any denial of God's place in our American way of life. There was simply confusion regarding the United States doctrine of Church and State. Since then thinking in this country has developed. Considering the mission work in which the nation is engaged throughout the world, and the most recent development of President Kennedy's "Peace Corps," it is not at all incogruous to think and suggest that use be made of military chaplains to assist in this world

wide spread of Judaeo-Christian Democracy.

POWER OF RELIGION IN CHRISTIAN NATIONS

Many of the nations with which the United States carries on diplomatic relations are Christian. In fact they are even more fundamentally and strictly Christian than the United States. Some of them have a particular denomination of Christianity as their state religion and hence base much of their social customs and even politics on the same religion. For instance, Spain, Portugal, and Italy are predominantly Catholic. This fact must be taken into consideration in dealing with them. Certainly, a Catholic Chaplain as a religious attache could give good advice to the chief of the mission in many instances in these nations. Often the Catholic Priest will have studied in one or other of these countries and thus have command of the language as well as a good understanding of the social customs of the people. Through his religion he will also have a chance to get across many of our democratic ideas to the people and to the authorities of the nation. Norway, Sweden and Denmark are predominantly Lutheran. Here the Lutheran Chaplain might be able to provide help and advice to the Ambassador as well as to the people of the countries. In England there might be a special place for an Episcopalian Chaplain. In the other European countries there is such a great religious similarity to our own United States that most any

chaplain of the major denominations could be of great help to our country and to the nation to which he would be assigned. Many of these nations it seems do not yet recognize the magnitude of the threat of communism. Some may even believe that the United States is completely materialistic and imperialistic. Not only do many of our tourists and some of our official representatives give this impression but communist propaganda is constantly harping upon this idea in order to cover up their own lack of belief in God and denial of the rights of individuals. Perhaps the fact that there is a chaplain as religious attache to these nations would be sufficient to inform these people that the United States Democracy does have a definite respect for God.

POWER OF RELIGION IN NON-CHRISTIAN NATIONS

Most of the non-christian nations of the world have some contact with missionaries from the United States. According to all information available these nations have a great respect for the missionaries and realize the sacrifices they are making to bring the Christian religion to their nation. Along with their religion the same missionaries bring Christian Charity with its respect for the worth of the individual and its attempt to give

even the poorest means to be a somewhat dignified human being. These are the aims of democracy. At times even in these pagan nations a chaplain attache could do much for the prestige of the United States. Since Christianity is so new to these people they do not recognize denominational differences and there is no doubt that the different religious groups have more in common amid the pagans than they have in the United States. Our embassies in these nations then could use denominational chaplains in accordance with the particular faith that has the most missions in the country.

CHAPTER V

CONCLUSION

GOD AND RELIGION HAVE AN IMPORTANT PLACE IN SOLVING WORLD PROBLEMS

Of all the problems facing the world today keeping peace by avoiding a third perhaps nuclear war is of first importance. Almost every author who has made a study of International Communism admits that "Peaceful Coexistence" is simply another Kremlin subterfuge, in other words it is impossible.[1] If another world war is to be prevented the "Free Nations of the World" must not only make military and political treaties and agreements but they must also have a common conviction concerning the nature of the "THREAT" of the "Communist Bloc." It is the complete domination of all people. The facts prove that in spite of official assurance of freedom to the individual, he must, by party line, give his complete allegiance to the State to the extent of denying God.[2] There are, indeed, professed atheists this side of the "Iron Curtain." However, regardless of the ideas scientists may originate along with their discoveries, regardless of the ideologies that may be inflicted or forced upon men by individual

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[1]Democracy versus Communism No. 1, "Democracy Faces Communism," p. 9 ff.

[2]Ibid., p. 11 ff.

groups or states, certainly the place, the idea, and the power of God, the infinitely Supreme Being, cannot be denied, disregarded or simply overlooked. This is the firm foundation of Democracy. It cannot be brought into the world by the rule of the proletariat nor by the domination of an imperialist system. Its assurance of "justice and liberty for all" can be realized only by universal respect for the natural law established by God.[1] During the briefing at the United Nations on 24 March 1961 Colonel Fahey pointed out that a fundamental weakness of the organization is the inability or refusal of the members to agree on a common basis for international law. Obviously the acceptance of God's authority could provide this lack.

THE UNITED STATES HAS A MISSION TO BRING GOD INTO THE WORLD

Since the United States insists on religious freedom for all it is in the official position to make the power of the Supreme Being accepted by nations. This is a purpose of the United States foreign policy.[2] There may be difficulties in this regard in our school system. However, the military services are giving religion

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[1]"Importance of Pontifical Canons for Social Reform," by George Crawshay, p. 10.

[2]"A History of United States Foreign Policy," by Julius W. Pratt, p. 4.

a place of importance. Even politics is measuring up to this ideal of democracy. Though our form of government has its faults, in the world today it does have the mission of upholding truth against falsehood. God is truth. Religion is man's relationship with God. It must, therefore, be concluded that religion is one of the ways of bringing Democracy to all men. In these considerations democracy is not understood to be a political system but rather the proper way in which men should live together. Thus democracy must be accepted when juxatposed to international communism. Mr. Fern C. Strukenbroeker in his lecture at the Chaplain School on 28 March 1961 stated, "Communism is a false religion." It plans to give the world a new morality as well as a new concept of man. Certainly such a morality and concept of man will also be wrong.

This thesis has attempted to show that chaplains can qualify for the job of attache according to the prescriptions of Army Regulations. The United States has made constant efforts to give religion its place in the world and certainly there is a great need for this type of influence in our present diplomacy. Many nations with a deep religious background are looking to the United States for such leadership. It seems then, that a chaplain as a religious attache to certain selected nations could assist in all these ways.

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A Summary of "A Chaplain's Place in the Attache Program"

Thesis by Victor J. Lustig
May 1961

Summary by Charles E. Fix
Oct 1966

This thesis is a discussion of the place of chaplains in the military attache program. It seems quite obvious from the present world situation that there is a danger that cannot be averted by military weapons alone; namely the sure, steady advance of communism during the past several years. In 1917 the communists seriously began their quest of world domination and since that time have taken over nearly half the world. When we become aware that that covers only thirty-seven years, we realize something must be done to stop its advance. International contact with the rest of the world has been established through embassies and military attaches. But is this advantage being completely exploited? If the denial of God and the extermination of religion are the goals of communism (as Marx, Engles, Lenin, Stalin, and Krushchev admit it is), certainly free nations must make use of every chance they have to maintain popular faith in God and confirm in their citizens a conviction about the need for religion. A chaplain, who can qualify as an attache, could do much to keep religious ideas strong in the United States Embassies. By his contact with missionaries working throughout the world, he could give additional strength to the cause of freedom. He could also have special influence in certain countries because of their religious beliefs.

This thesis maintains that chaplains can qualify as religious attaches as far as present army regulations are concerned. There certainly is a definite place for chaplains in our present international negotiations. The United States has made constant efforts to give religion its place in the world and certainly there is a great need for this type of influence in our present diplomacy. Many nations with a deep religious background are looking to the United States for such leadership.

It seems then, according to this writer, that a chaplain as a religious attache to certain selected nations could assist in all these ways.